

revealed." He expects that his book "will find a responsive echo in the hearts of many," and we hope in addition that it will lead to a revision of the ordination pledge in all those denominations which still believe in the wisdom of restricting the intellectual growth of both clergy and laity. In this connection we wish to call attention to an editorial article published some time ago in *The Monist*, entitled "The Clergy's Duty of Allegiance." It contains suggestions for solving this problem bewildering to many clergymen in a most conservative way which would yet allow liberty of conscience.

THE TEMPLE LIBRARY OF NIPPUR.

BY ALAN S. HAWKESWORTH.

Dr. Hugo Radau, Ph. D., of the University of Pennsylvania, closes the *Hilprecht Anniversary Volume* with three essays upon "Miscellaneous Sumerian Texts from the Temple Library of Nippur," profusely illustrated by 30 full-page engraved plates, and 22 halftone reproductions.

He points out, first, in an introductory essay, the excessive difficulty and labor involved in adequately cataloguing these texts, written, as most of them are in one of the two Sumerian dialects, in a confused and nearly illegible script. This illegibility has been deliberately added to, in too many cases, by their wanton mutilation during the sack of the city and temple thirty-five centuries ago.

"The Age of the Older Temple Library of Nippur" is next considered, and proofs are advanced that all the tablets from the said library date from the times of the second dynasty of Ur, and the first of Isin (2700-2400 B. C.).

The transliteration and translation of, and critical notes upon, a long hymn of 77 lines is given, the text itself being shown in 3 half-tone plates. A colophon on the tablet dedicates it to the goddess Nin-an-si-an-na [i. e., Gestinna, Bau, or Ishtar]; and states that it was composed for, and chanted in the sanctuary of Nippur by Idin-Dagan, King of Isin [2400 B. C.]

That the king of a rival city should thus go to Nippur to perform ritual acts, is a striking example of the religious sovereignty inherited by En-lil of Nippur, a thesis elaborated in the third and last essay upon "En-lil and His Temple E-Kur; the Chief God and Chief Sanctuary of Babylonia."

Dr. Radau divides the religious history of Babylonia into three great epochs. There is, first, the primitive Sumerian era, lasting from perhaps 5700 to 2200 B. C. and having En-lil in his temple "E-Kur" at Nippur as the chief of the gods, so that these texts from the Older Temple Library mark merely the closing 500 years of En-lil's acknowledged supremacy.

The second period, that of the "Canaanitish" or Semitic conquerors, from 2200 to 600 B. C., has Marduk as its supreme divinity, with his throne at the temple "E-Sagilla" of Babylon; while the third Assyrian period, synchronous with the second, honors Ash-shur.

Lastly, there is a 12-page "Description of the Tablets," shown in the 30 full-page engraved plates, and 22 half-tones upon 15 full-page plates, that complete and close the Anniversary Volume. Dr. Radau and all concerned are to be warmly congratulated upon the thoroughness and scholarly acumen displayed throughout the volume.